Coll: Miſc: 4°

THE CONFESSION OF FAITH,

Of thoſe CHURCHES which are commonly (though falſly) called ANABAPTISTS;

Preſented to the view of all that feare GOD, to examine by the touchſtone of the Word of Truth: As likewiſe for the taking off thoſe aſperſions which are frequently both in Pulpit and Print, (although unjuſtly) caſt upon them.

ACTS 4. 20.

Wee cannot but ſpeake the things which wee have ſeene and heard.

ISA 1. 8. 20.

To the Law and to the teſtimony, if they ſpeake not according to this Rule, it is becauſe there is no light in them.

2 COR. 1. 9, 10.

But wee had the ſentence of death in our ſelves, that wee ſhould not truſt in our ſelves, but in the living God, which raiſeth the dead; who delivered us from ſo great a death, and doth deliver, in whom wee truſt that he will yet deliver.

LONDON,
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1644.

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TO
ALL THAT DESIRE
The lifting up of the Name of the LORD JESUS in ſinceritie, the poore deſpiſed Churches of God in *London* ſend greeting,

with prayers for their farther increaſe in the knowledge of CHRIST JESUS.

WEE *queſtion not but that it will ſeeme ſtrange to many men, that ſuch as wee are frequently termed to be, lying under that calumny and black brand of Heretickes, and ſowers of diviſion* [illegible], *ſhould preſume to appeare ſo publickly as now wee have done: But yet notwithſtanding wee may well ſay, to give anſwer to ſuch, what* David *ſaid to his brother, when the* Lords *battell was a fighting,* 1Sam.29.30. *Is there not a cauſe? Surely, if ever people had cauſe to ſpeake for the vindication of the truth of* Chriſt *in their hands, wee have, that being indeed the maine wheele at this time that ſets us aworke; for had any thing by men been tranſacted againſt our perſons onely, wee could quietly have ſitten ſtill, and committed our Cauſe to him who is a righteous Judge, who will in the great day judge the ſecrets of all mens hearts by Jeſus Chriſt: But being it is not onely us, but the Truth profeſſed by us, wee cannot, wee dare not but ſpeake; it is no ſtrange thing to any obſerving man, what ſad changes are laid, not onely by the world, that know not God, but alſo by thoſe that thinke themſelves much wronged, if they be not looked upon as the chiefe Worthies of the Church of God, and Watchmen of the Citie: But it hath fared with us from them, as from the poore Spouſe ſeeking her Beloved,* Cant. 5. 6, 7. *They finding us out of that common road-way themſelves walke, have ſmote us and taken away our vaile, that ſo wee may by them be recommended odious in the eyes of all that behold us, and in the hearts of all that thinke upon us, which they have done both in Pulpit and Print, charging us with holding Free-will, Falling away from grace, denying Originall ſinne, diſclaiming of Magiſtracy, denying to aſſiſt them either in perſons*

or purse in any of their lawfull Commands, doing acts unseemly in the dispensing the Ordinance of Baptisme, not to be named amongst Christians: All which Charges wee disclaime as notoriously untrue, though by reason of these calumnies cast upon us, many that feare God are discouraged and forestalled in harbouring a good thought, either of us or what wee professe; and many that know not God incouraged, if they can finde the place of our meeting, to get together in Clusters to stone us, as looking upon us as a people holding such things, as that wee are not worthy to live: Wee have therefore for the clearing of the truth wee professe, that it may be at libertie, though wee be in bonds, briefly published a Confession of our Faith, as desiring all that feare God, seriously to consider whether (if they compare what wee here say and confesse in the presence of the Lord Jesus and his Saints) men have not with their tongues in Pulpit, and pens in Print, both spoken and written things that are contrary to truth; but wee know our God in his owne time will cleere our Cause, and lift up his Sonne to make him the chiefe corner-stone, though he has been (or now should be) rejected of Master Builders. And because it may be conceived, that what is here published, may be but the Judgement of some one particular Congregation, more refined then the rest; Wee doe therefore here subscribe it, some of each body in the name, and by the appointment of seven Congregations, who though wee be distinct in respect of our particular bodies, for conveniency sake, being as many as can well meete together in one place, yet are all one in Communion, holding Jesus Christ to be our head and Lord; under whose government wee desire alone to walke, in following the Lambe whereseever he goeth; and wee beleeve the Lord will daily cause truth more to appeare in the hearts of his Saints, and make them ashamed of their folly in the Land of their Nativitie, that so they may with one shoulder, more studie to lift up the Name of the Lord Jesus, and stand for his appointments and Lawes; which is the desires and prayers of the contemned Churches of Christ in London *for all Saints.*

Subscribed in the Names of seven Churches in *London.*

William Kiffen.	*Thomas Shippard.*	*Thomas Killcop.*
Thomas Patience.	*Thomas Munday.*	*Paul Hobson.*
John Spilsbery.	*Thomas Gunne.*	*Thomas Goare.*
George Tipping.	*John Mabbatt.*	*Joseph Phelpes.*
Samuel Richardson.	*John Webb.*	*Edward Heath.*

THE CONFESSION Of FAITH, of thoſe Churches which are commonly (though falſly) called ANABAPTISTS.

I.

THat GOD as he is in himſelfe, cannot be comprehended of any but himſelfe, [a]dwelling in that inacceſſible light, that no eye can attaine unto, whom never man ſaw, nor can ſee; that there is but [b] one God, one Chriſt, one Spirit, one Faith, one Baptiſme; [c] one Rule of holineſſe and obedience for all Saints, at all times, in all places to be obſerved.

[a] 1 Tim. 6. 16.
[b] 1 Tim. 2. 5. Eph. 4. 4, 5, 6. 1 Cor. 12. 4, 5, 6, 13. Iohn 14. chap.
[c] 1 Tim. 6. 3, 13, 14. Gal. 1. 8, 9. 2 Tim. 3. 15.

II.

That God is [a] of himſelfe, that is, neither from another, nor of another; nor by another, nor for another; [b] But is a Spirit, who as his being is of himſelfe, ſo he gives [c] being, moving, and preſervation to all other things, being in himſelfe eternall, moſt holy, every way infinite in [d] greatneſſe, wiſdome, power, juſtice, goodneſſe, truth, &c. In this God-head, there is the Father, the Sonne, and the Spirit; being every one of them one and the ſame God; and therefore not divided, but diſtinguiſhed one from another by their ſeverall properties; the [e] Father being from himſelfe, the [f] Sonne of the Father from everlaſting, the holy [g] Spirit proceeding from the Father and the Sonne.

[a] Eſa. 44. 6, 7. & 43. 11. & 46. 9.
[b] Iohn 4. 24.
[c] Exod. 3. 14.
[d] Rom 11. 36. Act. 17. 28.
[e] 1 Cor. 8. 6.
[f] Pro. 8. 22, 23. Heb. 1. 3. Iohn 1. 18.
[g] Ioh. 15. 26. Gal. 4. 6.

III.

III.

That God hath [a] decreed in himſelfe from everlaſting touching all things, effectually to work and diſpoſe them [b] according to the counſell of his owne will, to the glory of his Name; in which decree appeareth his wiſdome, conſtancy, truth, and faithfulneſſe; [c] Wiſdome is that whereby he contrives all things; [d] Conſtancy is that whereby the decree of God remaines alwayes immutable; [e] Truth is that whereby he declares that alone which he hath decreed, and though his ſayings may ſeeme to ſound ſometimes another thing, yet the ſenſe of them doth alwayes agree with the decree; [f] Faithfulneſſe is that whereby he effects that he hath decreed, as he hath decreed. And touching his creature man, [g] God had in Chriſt before the foundation of the world, according to the good pleaſure of his will, foreordained ſome men to eternall life through Jeſus Chriſt, to the praiſe and glory of his grace, [h] leaving the reſt in their ſinne to their juſt condemnation, to the praiſe of his Juſtice.

[a] Eſa. 46. 10. Rom. 11. 34, 35, 36. Mat. 10. 29, 30
[b] Eph. 1. 11.
[c] Col. 2. 3.
[d] Num. 23. 19, 20.
[e] Jere. 10. 10. Rom. 3. 4.
[f] Eſa. 44. 10.
[g] Eph. 1. 3, 4, 5, 6, 7. 2 Tim. 1. 9. Acts 13. 48. Rom. 8. 29, 30
[h] Jude ver. 4. & 6. Rom. 9. 11, 12, 13. Prov. 16. 4.

IV.

[a] In the beginning God made all things very good, created man after his own [b] Image and likeneſſe, filling him with all perfection of all naturall excellency and uprightneſſe, free from all ſinne. [c] But long he abode not in this honour, but by the [d] ſubtiltie of the Serpent, which Satan uſed as his inſtrument, himſelfe with his Angels having ſinned before, and not [e] kept their firſt eſtate, but left their owne habitation; firſt [f] *Eve*, then *Adam* being ſeduced did wittingly and willingly fall into diſobedience and tranſgreſſion of the Commandement of their great Creator, for the which death came upon all, and reigned over all, ſo that all ſince the Fall are conceived in ſinne, and brought forth in iniquitie, and ſo by nature children of wrath, and ſervants of ſinne, ſubjects of [g] death, and all other

[a] Gen. 1. chap. Col. 1. 16. Heb. 11. 3. Eſa. 45. 12.
[b] Gen. 1. 26. 1 Cor. 15. 45, 46. Eccleſ. 7. 31.
[c] Pſal. 49. 20.
[d] Gen. 3. 1, 4, 5 2 Cor. 11. 3.
[e] 2 Pet. 2. 4. Jude ver. 6. Joh. 8. 44.
[f] Gen. 3. 1, 2, 6 1 Tim. 2. 14. Eccleſ. 7. 31. Gal. 3. 22.
[g] Rom. 5. 12, 18, 19. & 6. 23. Eph. 2. 3. Rom. 5. 12.

other calamities due to ſinne in this world and for ever, being conſidered in the ſtate of nature, without relation to Chriſt.

V.

All mankind being thus fallen, and become altogether dead in ſinnes and treſpaſſes, and ſubject to the eternall wrath of the great God by tranſgreſſion; yet the elect, which God hath [a] loved with an everlaſting love, are [b] redeemed, quickned, and ſaved, not by themſelves, neither by their own workes, leſt any man ſhould boaſt himſelfe, but wholly and onely by God of [c] his free grace and mercie through Jeſus Chriſt, who of God is made unto us wiſdome, righteouſneſſe, ſanctification and redemption, that as it is written, Hee that rejoyceth, let him rejoyce in the Lord.

[a] Jer.31.2. [b] Gen.3.15. Eph.1.3.7. & 2,4,9. 1 Theſſ.5.9. Acts 13.38. [c] 1 Cor.1.30. 31. 2 Cor.5.21. Jer.9.23,24.

VI.

[a] This therefore is life eternall, to know the onely true God, and whom he hath ſent Jeſus Chriſt. [b] And on the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Goſpel of our Lord Ieſus Chriſt.

[a] Joh.17.3. Heb.5.9. Jer.23.5,6. [b] 2 Theſſ.1.8. Joh.3.36.

VII.

The Rule of this Knowledge, Faith, and Obedience, concerning the worſhip and ſervice of God, and all other Chriſtian duties, is not mans inventions, opinions, devices, lawes, conſtitutions, or traditions unwritten whatſoever, but onely the word of God contained in the Canonicall Scriptures.

Joh.5.39. 2 Tim.3.15. 16,17. Col.2.1.18,23 Matth.15.9.

VIII.

In this written Word God hath plainly revealed whatſoever he hath thought needfull for us to know, beleeve, and acknowledge, touching the Nature and Office of Chriſt, in whom all the promiſes are Yea and Amen to the praiſe of God.

Acts 3.22,23. Heb.1.1,2. 2 Tim.3.15, 16,17. 2 Cor.1.20.

Touching

IX.

Touching the Lord Jesus, of whom [a] *Moses* and the Prophets wrote, and whom the Apostles preached, is the [b] Sonne of God the Father, the brightnesse of his glory, the ingraven forme of his being, God with him and with his holy Spirit, by whom he made the world, by whom he upholds and governes all the workes hee hath made, who also [c] when the fulnesse of time was come, was made man of a [d] woman, of the Tribe of [e] *Judah*, of the seed of *Abraham* and *David*, to wit, of *Mary* that blessed Virgin, by the holy Spirit comming upon her, and the power of the most High overshadowing her, and was also [f] in all things like unto us, sinne onely excepted.

a Gen. 3. 15. & 22. 18. & 49. 10. Dan. 7. 13. & 9. 24, 25, 26.
b Prov. 8. 23. Joh. 1. 1, 2, 3, Col. 1. 1. 15, 16, 17.
c Gal. 4. 4.
d Heb. 7. 14. Rev. 5. 5. with Gen. 49. 9, 10. Rom. 1. 3. & 9. 5. Mat. 1. 16. with Luke 3. 23, 26. Heb. 2. 16.
f Esa. 53. 3, 4, 5 Phil. 2. 8.

X.

Touching his Office, [a] Jesus Christ onely is made the Mediator of the new Covenant, even the everlasting Covenant of grace between God and Man, to [b] be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.

a 2 Tim. 2. 15. Heb 9. 15. Joh. 14. 6.
b Heb. 1. 2. & 3 1, 2. & 7. 24. Esa. 9. 6, 7. Acts 5. 31.

XI.

Unto this Office hee was fore-ordained from everlasting, by the [a] authority of the Father, and in respect of his Manhood, from the womb called and separated, and [b] anointed also most fully and abundantly with all gifts necessary, God having without measure poured the Spirit upon him.

a Prov. 8. 23. Esa. 42. 6. & 49. 1. 5.
b Esa. 11. 2, 3, 4, 5. & 61. 1, 2, 3. with Luk. 4. 17. 22. Joh. 1. 14 16. & 3. 34.

XII.

In this Call the Scripture holds forth two speciall things considerable; first, the call to the Office; secondly, the Office it self. First, that [a] none takes this honour but he that is called of God, as was *Aaron*, so also Christ, it being an action especially of God the Father, whereby a speciall covenant being made, hee ordaines his Sonne to this office: which Covenant is, that [b] Christ should be made

a Heb. 5 4, 5, 6
b Esa. 53. 10. 11.

made a Sacrifice for ſinne, that hee ſhall ſee his ſeed, and prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand; which calling therefore contains in it ſelfe [e] chuſing, [d] fore-ordaining, [f] ſending. Chuſing reſpects the end, fore-ordaining the means, ſending the execution it ſelf, [f] all of meere grace, without any condition fore-ſeen, either in men, or in Chriſt himſelfe.

[e] Eſa. 42. 1; [d] 1 Pet. 1. 20. [e] Joh. 3. 17. & 9. 27. & 10. 36 Eſa. 61. 1. [f] Joh. 3. 16. Rom. 8. 32.

XIII.

So that this Office to be Mediator, that is, to be Prophet, Prieſt, and King of the Church of God, is ſo proper to Chriſt, as neither in the whole, nor in any part thereof, it can be transferred from him to any other.

1 Tim. 2. 5. Heb. 7. 24. Dan. 7. 14. Act. 4. 12. Luke 1. 33. Ioh. 14. 6.

XIV.

This Office it ſelf to which Chriſt was called, is threefold, of [a] a Prophet, of [b] Prieſt, & of [c] a King: this number and order of Offices is ſhewed; firſt, by mens neceſſities grievouſly labouring [d] under ignorance, by reaſon whereof they ſtand in infinit neceſſity of the Prophetical office of Chriſt to relieve them. Secondly, alienation frō God, wherein they ſtand in need of the Prieſtly Office to reconcile them: Thirdly, our [f] utter diſability to return to him, by which they ſtand in need of the power of Chriſt in his Kingly Office to aſſiſt and govern them.

[a] Deut. 18. 15. with Acts 3. 22. 23. [b] Pſal. 110. 3. Heb. 3. 1. & 4. 14. 15 & 5. 6. & 6. 21. [c] Pſal. 2. 6. [d] Acts 26. 18. Col. 1. 3. [e] Col. 1. 21; Eph. 2. 12. [f] Cant. 1. 3. Ioh. 6. 44.

XV.

Touching the Propheſie of Chriſt, it is that whereby he hath [a] perfectly revealed the whole will of God out of the boſome of the Father, that is needfull for his ſervants

[a] Ioh. 1. 18. & 12. 49. 50. & 15. & 17. 8. Deut. 18. 15.

to know, beleeve, and obey; and therefore is called not
[a] Matth. 23. 10. [b] Heb. 3. 1. [c] Mal. 3. 1. [d] 1 Cor. 1. 24. [e] Col. 2. 3.
onely a Prophet and [a] a Doctor, and the [b] Apostle of our profession, and the [c] Angel of the Covenant; but also the very [d] wisdome of God, and [e] the treasures of wisdome and understanding.

XVI.

That he might be such a Prophet as thereby to be every
[a] Ioh. 1. 18. & 3. 13.
way compleat, it was necessary that he should bee [a] God, and withall also that he should be man; for unlesse hee had been God, he could never have perfectly understood
[b] 1 Cor. 2. 11. 16.
the will of God, [b] neither had he been able to reveale it throughout all ages; and unlesse hee had been man, hee
[c] Acts 3. 22. with Deut. 18. 15. Heb. 1. 1.
could not fitly have unfolded it in his [c] own person to man.

XVII.

[a] Ioh. 17. 19. Heb. 5. 7, 8, 9. & 9. 26. Rom 5. 19. Ephes. 5. 2. Col. 1. 20.
Touching his Priesthood, Christ [a] being consecrated, hath appeared once to put away sinne by the offering and sacrifice of himself, and to this end hath fully performed and suffered all those things by which God, through the blood of that his Crosse in an acceptable sacrifice, might
[b] Eph. 2. 14, 15, 16. Rom. 8. 34.
reconcile his elect onely; [b] and having broken downe the partition wall, and therwith finished & removed all those Rites, Shadowes, and Ceremonies, is now entred within the Vaile, into the Holy of Holiest, that is, to the very Heavens, and presence of God, where he for ever liveth and sitteth at the right hand of Majesty, appearing before the face of his Father to make intercession for such as come to the Throne of Grace by that new and living way; and not that onely, but [c] makes his people a spirituall
[c] 1 Pet. 2. 5. Ioh. 4. 23. 24.
House, an holy Priesthood, to offer up spirituall sacrifice

fice acceptable to God through him; neither doth the Father accept, or Chriſt offer to the Father any other worſhip or worſhippers.

XVIII.

This Prieſthood was not legall, or temporary, but according to the order [a] of *Melchiſedec*; [b] not by a carnall commandement, but by the power of an endleſſe life; [c] not by an order that is weak and lame, but ſtable and perfect; not for a [d] time, but for ever, admitting no ſucceſſor, but perpetuall and proper to Chriſt, and of him that ever liveth. Chriſt himſelfe was the Prieſt, Sacrifice and Altar: he was [e] Prieſt, according to both natures, hee was a ſacrifice moſt properly according to his humane nature: [f] whence in the Scripture it is wont to be attributed to his body, to his blood; yet the chiefe force whereby this ſacrifice was made effectuall, did depend upon his [g] divine nature, namely, that the Sonne of God did offer himſelfe for us: he was the [h] Altar properly according to his divine nature, it belonging to the Altar to ſanctifie that which is offered upon it, and ſo it ought to be of greater dignity then the Sacrifice it ſelfe.

[a] Heb. 7. 17.
[b] Heb. 7. 16.
[c] Heb. 7. 18, 19, 20, 21.
[d] Heb. 7. 24, 25.
[e] Heb. 5. 6.
[f] Heb. 10. 10. 1 Pet. 1. 18, 19. Col. 1. 20, 22. Eſa. 53. 10. Matth. 20. 28.
[g] Act. 20. 28. Rom. 8. 3.
[h] Heb. 9. 14. & 13. 10, 12, 15. Matth. 23. 17. Ioh. 17. 19.

XIX.

Touching his Kingdome, [a] Chriſt being riſen from the dead, aſcended into heaven, ſat on the right hand of God the Father, having all power in heaven and earth, given unto him, he doth ſpiritually govern his Church, exerciſing his power [b] over all Angels and Men, good and bad, to the preſervation and ſalvation of the elect, to the overruling and deſtruction of his enemies, which are the Reprobates,

[a] 1 Cor. 15. 4. 1 Pet. 3. 21, 22. Matth. 28. 18, 19, 20. Luke 24. 51. Acts 1. 11. & 5. 30, 31. John 19. 36. Rom. 14. 17.
[b] Mark 1. 27. Heb. 1. 14. John 16. 7, 15.

probates, [c] communicating and applying the benefits, vertue, and fruit of his Propheſie and Prieſthood to his elect, namely, to the ſubduing and taking away of their ſinnes, to their juſtification and adoption of Sonnes, regeneration, ſanctification, preſervation and ſtrengthening in all their conflicts againſt Satan, the World, the Fleſh, and the temptations of them, continually dwelling in, governing and keeping their hearts in faith and filiall feare by his Spirit, which having [d] given it, he never takes away from them, but by it ſtill begets and nouriſheth in them faith, repentance, love, joy, hope, and all heavenly light in the ſoule unto immortality, notwithſtanding through our own unbelieſe, and the temptations of Satan, the ſenſible ſight of this light and love be clouded and overwhelmed for the time. [e] And on the contrary, ruling in the world over his enemies, Satan, and all the veſſels of wrath, limiting, uſing, reſtraining them by his mighty power, as ſeems good in his divine wiſdome & juſtice to the execution of his determinate counſell, delivering them up to a reprobate mind, to be kept through their own deſerts, in darkneſſe and ſenſuality unto judgement.

[c] John 5.26,27. Rom. 5.6,7,8. & 14.17. Gal. 5.22, 23. John 1.4,13.

[d] John 13.1. & 10.28,29. & 14.16,17. Rom. 11.29. Pſal. 51.10,11. Job. 33.29,30. 2 Cor. 12.7, 9.

[e] Job 1. and 2. Chap. Rom. 1.21. & 2.4, 5, 6. & 9.17, 18. Eph. 4.17, 18. 2 Pet. 2. chap.

XX.

This Kingdome ſhall be then fully perfected when hee ſhall the ſecond time come in glory to reigne amongſt his Saints, and to be admired of all them which doe beleeve, when he ſhall put downe all rule and authority under his feet, that the glory of the Father may be full and perfectly manifeſted in his Sonne, and the glory of the Father and the Sonne in all his members.

1 Cor. 15.24,28. Heb. 9.28. 2 Theſſ. 1.9.10. 1 Theſſ. 4.15,16, 17. John 17.21, 26.

That

XXI.

That Chriſt Jeſus by his death did bring forth ſalvation and reconciliation onely for the [a] elect, which were thoſe which [b] God the Father gave him; & that the Goſpel which is to be preached to all men as the ground of faith, is, that [c] Ieſus is the Chriſt, the Sonne of the ever-bleſſed God, filled with the perfection of all heavenly and ſpirituall excellencies, and that ſalvation is onely and alone to be had through the beleeving in his Name.

[a] John 15.13. Rom. 8. 32, 33, 34. Rom. 5. 11. & 3.25.
[b] Joh. 17. 2. with 6.37.
[c] Matth. 16. 16. Luke 2. 26. Ioh. 6.69. & 7. 3. & 20.31. 1 Iohn 5.11.

XXII.

That Faith is the [a] gift of God wrought in the hearts of the elect by the Spirit of God, whereby they come to ſee, know, and beleeve the truth of [b] the Scriptures, & not onely ſo, but the excellencie of them above all other writings and things in the world, as they hold forth the glory of God in his attributes, the excellency of Chriſt in his nature and offices, and the power of the fulneſſe of the Spirit in its workings and operations; and thereupon are inabled to caſt the weight of their ſoules upon this truth thus beleeved.

[a] Eph. 2. 8. Ioh. 6. 29. & 4. 10. Phil. 1. 29. Gal. 5. 22.
[b] Ioh. 17. 17. Heb. 4. 11, 12. Iohn 6. 63.

XXIII.

Thoſe that have this pretious faith wrought in them by the Spirit, can never finally nor totally fall away; and though many ſtormes and floods do ariſe and beat againſt them, yet they ſhall never be able to take them off that foundation and rock which by faith they are faſtened upon, but ſhall be kept by the power of God to ſalvation,

Matth. 7. 24, 25. Iohn 13. 1. 1 Pet. 1. 4, 5, 6. Eſa. 49. 13, 14, 15, 16.

where they shall enjoy their purchased possession, they being formerly engraven upon the palms of Gods hands.

XXIV.

That faith is ordinarily [a] begot by the preaching of the Gospel, or word of Christ, without respect to [b] any power or capacitie in the creature, but it is wholly [c] passive, being dead in sinnes and trespasses, doth beleeve, and is converted by no lesse power, [d] then that which raised Christ from the dead.

[a] Rom. 10. 17. 1 Cor. 1. 21.
[b] Rom. 9. 16.
[c] Rom. 2. 1, 2. Ezek. 16. 6. Rom. 3. 12.
[d] Rom. 1. 16. Eph. 1. 19. Col. 2. 12.

XXV.

That the tenders of the Gospel to the conversion of sinners, [a] is absolutely free, no way requiring, as absolutely necessary, any qualifications, preparations, terrors of the Law, or preceding Ministery of the Law, but onely and alone the naked soule, as a [b] sinner and ungodly to receive Christ, as crucified, dead, and buried, and risen againe, being made [c] a Prince and a Saviour for such sinners.

[a] Ioh. 3. 14, 15 & 1. 12. Esa. 55. 1. Ioh. 7. 37.
[b] 1 Tim. 1. 15. Rom. 4. 5. & 5. 8.
[c] Act. 5. 30, 31 & 2. 36. 1 Cor. 1. 22, 23, 24.

XXVI.

That the same power that converts to faith in Christ, the same power carries on the [a] soule still through all duties, temptations, conflicts, sufferings, and continually what ever a Christian is, he is by [b] grace, and by a constant renewed [c] operation from God, without which he cannot performe any dutie to God, or undergoe any temptations from Satan, the world, or men.

[a] 1 Pet. 1. 5. 2 Cor. 12. 9.
[b] 1 Cor. 15. 10
[c] Phil. 2. 12, 13 Joh. 15. 5. Gal. 2, 19, 20.

XXVII.

That God the Father, and Sonne, and Spirit, is one with

with [a] all beleevers, in their [b] fulneſſe, in [c] relations, [d] as head and members, [e] as houſe and inhabitants, as [f] huſband and wife, one with him, as [g] light and love, and one with him in his inheritance, and in all his [h] glory; and that all beleevers by vertue of this union and oneneſſe with God, are the adopted ſonnes of God, and heires with Chriſt, co-heires and joynt heires with him of the inheritance of all the promiſes of this life, and that which is to come.

[a] 1 Theſſ. 1. Joh. 14. 10, 20. & 17. 21.
[b] Col. 2. 9, 10. & 1. 19. Joh. 1. 17.
[c] Joh. 20. 17. Heb. 2. 11.
[d] Col. 1. 18. Eph. 5. 30.
[e] Eph. 2. 22. 1 Cor. 3. 16, 17
[f] Eſa. 16. 5. 2 Cor. 11. 3.
[g] Gal. 3. 26.
[h] Joh. 17. 24.

XXVIII.

That thoſe which have union with Chriſt, are juſtified from all their ſinnes, paſt, [a] preſent, and to come, by the bloud of Chriſt; which juſtification wee conceive to be a gracious and free [b] acquittance of a guiltie, ſinfull creature, from all ſin by God, through the ſatisfaction that Chriſt hath made by his death; and this applyed in the manifeſtation of it through faith.

[a] 1 Joh. 1. 7. Heb. 10. 14. & 9. 26. 2 Cor. 5. 19. Rom. 3. 23.
[b] Acts 13. 38, 39. Rom. 5. 1. & 3. 25, 30.

XXIX.

That all beleevers are a holy and [a] ſanctified people, and that ſanctification is a ſpirituall grace of the [b] new Covenant, and effect of the [c] love of God, manifeſted to the ſoule, whereby the beleever is in [d] truth and realitie ſeparated, both in ſoule and body, from all ſinne and dead workes, through the [e] bloud of the everlaſting Covenant, whereby he alſo preſſeth after a heavenly and Evangelicall perfection, in obedience to all the Commands, [f] which Chriſt as head and King in this new Covenant has preſcribed to him.

[a] 1 Cor. 1. 1. 1 Pet. 2. 9.
[b] Eph. 1. 4.
[c] 1 Joh. 4. 16.
[d] Eph. 4. 24.
[e] Phil. 3. 15.
[f] Mat. 28. 20.

XXX.

All beleevers through the knowledge of [a] that Juſtification

[a] 2 Cor. 5. 19. Rom. 5. 9, 19.

fication of life given by the Father, and brought forth by the bloud of Christ, have this as their great privi-
b Esa. 54. 10. & 26. 12. ledge of that new b Covenant, peace with God, and reconciliation, whereby they that were afarre off, were
c Eph. 2. 13, 14 brought nigh by c that bloud, and have (as the Scripture
d Phil. 4. 7. speaks) peace d passing all understanding, yea, joy in God,
e Rom. 5. 10, 11. through our Lord Jesus Christ, by e whom wee have received the Atonement.

XXXI.

That all beleevers in the time of this life, are in a con-
Eph. 6. 10, 11, 12, 13. tinuall warfare, combate, and opposition against sinne,
2 Cor. 10. 3. selfe, the world, and the Devill, and liable to all manner
Rev. 2. 9, 10 of afflictions, tribulations, and persecutions, and so shall continue untill Christ comes in his Kingdome, being predestinated and appointed thereunto; and whatsoever the Saints, any of them doe possesse or enjoy of God in this life, is onely by faith.

XXXII.

Joh. 16. 33. That the onely strength by which the Saints are inabled to incounter with all opposition, and to overcome all afflictions, temptations, persecutions, and tryalls, is
Heb. 2. 9, 10. onely by Jesus Christ, who is the Captain of their salvation, being made perfect through sufferings, who hath
John 15. 5. ingaged his strength to assist them in all their afflictions, and to uphold them under all their temptations, and to preserve them by his power to his everlasting Kingdome.

XXXIII.

That Christ hath here on earth a spirituall Kingdome, which

which is the Church, which he hath purchaſed and redeemed to himſelfe, as a peculiar inheritance: which Church, as it is viſible to us, is a company of viſible [a] Saints, [b] called & ſeparated from the world, by the word and [c] Spirit of God, to the viſible profeſſion of the faith of the Goſpel, being baptized into that faith, and joyned to the Lord, and each other, by mutuall agreement, in the practical inJoyment of the [d] Ordinances, commanded by Chriſt their head and King.

a 1 Cor. 1. 2. Eph. 1. 1.
b Rom. 1. 7. Act. 26. 18. 1 Theſ. 1. 9. 2 Cor. 6. 17. Rev. 18. 18.
c Acts 2. 37. with Acts 10. 37.
d Rom. 10. 10. Act. 20. 21. Mat. 18. 19, 20. Act. 2. 42. 1 Pet. 2. 5.

XXXIV.

To this Church he hath [a] made his promiſes, and given the ſignes of his Covenant, preſence, love, bleſſing, and protection: here are the fountains and ſprings of his heavenly grace continually flowing forth; [b] thither ought all men to come, of all eſtates, that acknowledge him to be their Prophet, Prieſt, and King, to be inrolled amongſt his houſhold ſervants, to be under his heavenly conduct and government, to lead their lives in his walled ſheepfold, and watered garden, to have communion here with the Saints, that they may be made to be partakers of their inheritance in the Kingdome of God.

a Mat. 28. 18, 19, 20. 2 Cor. 6. 18.
b Eſa. 8. 16. 1 Tim. 3. 15. & 4. 16. & 6. 3. 5. Acts 2. 41. 47. Song 4. 12. Gal. 6. 10. Eph. 2. 19.

XXXV.

And all his ſervants are called thither, to preſent their bodies and ſoules, and to bring their gifts God hath given them; ſo being come, they are here by himſelfe beſtowed in their ſeverall order, peculiar place, due uſe, being fitly compact and knit together, according to the effectuall working of every part, to the edification of it ſelfe in love.

1 Cor. 12. 6, 7, 12. 18. Rom. 12. 4, 5, 6. 1 Pet. 4. 10. Eph. 4. 16. Col 2. 5. 6. 19. 1 Cor. 13. 12. to the end.

XXXVI.

That being thus joyned, every Church has [a] power given them from Chriſt for their better well-being, to chooſe to themſelves meet perſons into the office of [b] Paſtors, Teachers, Elders, Deacons, being qualified according to the Word, as thoſe which Chriſt has appointed in his Teſtament, for the feeding, governing, ſerving, and building up of his Church, and that none other have power to impoſe them, either theſe or any other.

[a] Acts 1. 2. & 6. 3. with 15. 22. 25 1 Cor. 16. 3.
[b] Rom. 12. 7, 8 & 16. 1. 1 Cor. 12. 8 28 1 Tim. 3. chap. Heb. 13. 7. 1 Pet. 5. 1, 2, 3.

XXXVII.

That the Miniſters aforeſaid, lawfully called by the Church, where they are to adminiſter, ought to continue in their calling, according to Gods Ordinance, and carefully to feed the flock of Chriſt committed to them, not for filthy lucre, but of a ready minde.

Heb. 5. 4. Acts 4. 23. 1 Tim. 4. 14. Joh. 10. 3, 4. Acts 20. 28. Rom. 12. 7, 8. Heb. 13. 7. 17.

XXXVIII.

That the due maintenance of the Officers aforeſaid, ſhould be the free and voluntary communication of the Church, that according to Chriſts Ordinance, they that preach the Goſpel, ſhould live on the Goſpel, and not by conſtraint to be compelled from the people by a forced Law.

1 Cor. 9. 7. 14. Gal. 6. 6. 1 Theſ. 5. 13. 1 Tim. 5. 17, 18. Phil. 4. 15, 16.

XXXIX.

That Baptiſme is an Ordinance of the new Teſtament, given by Chriſt, to be diſpenſed onely upon perſons profeſſing

Mat. 28. 18, 19 Mark. 16. 16.

fessing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptized. Acts 2. 37, 38. & 8. 36, 37, 38 & 18. 8.

XL.

The way and manner of the [a] dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water: it being a signe, must answer the thing signified, which are these: first, the [b] washing the whole soule in the bloud of Christ: Secondly, that interest the Saints have in the [c] death, buriall, and resurrection; thirdly, together with a [d] confirmation of our faith, that as certainly as the body is buried under water, and riseth againe, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection, to reigne with Christ.

The word *Baptize*, signifying to dip under water, yet so as with convenient garments both upon the administrator and subject, with all modestie.

a Mat. 3. 16. Joh. 3. 23. Acts 8. 38.
b Rev. 1. 5. & 7. 14. with Heb. 10. 22.
c Rom. 6. 3, 4, 5
d 1 Cor. 15. 28, 29.

XLI.

The persons designed by Christ, to dispense this Ordinance, the [a] Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church, Officer, or person extraordinarily sent, the Commission injoyning the administration, being given to them under no other consideration, but as considered Disciples.

a Esa. 8. 16. Mat. 28. 16, 17 18, 19. John 4. 1, 2. Acts 20. 7. Mat. 26. 26.

XLII.

Christ has likewise given power to his whole Church to receive in and cast out, by way of Excommunication, any member; and this power is given to every particular Congregation, and not one particular person, either member or Officer, but the whole.

Acts 2. 47. Rom. 16. 2. Math. 18. 17. 1 Cor. 5. 4. 2 Cor. 2. 6, 7, 8.

XLIII.

Mat. 18. 16, 17, 18. Act. 11. 2, 3. 1 Tim. 5. 19, 20, 21.

And every particular member of each Church, how excellent, great, or learned soever, ought to be subject to this censure and judgement of Christ; and the Church ought with great care and tenderness, with due advice to proceed against her members.

XLIV.

a Acts 20. 27, 28. Heb. 13. 17. 24 Mat. 24. 25. 1 Thes. 5. 14. b Mark. 13. 34. 37. Gal. 6. 1. 1 Thes. 5. 11. Jude ver. 3. 20 Heb. 10. 24, 25 & 13. 15.

And as Christ for the [a] keeping of this Church in holy and orderly Communion, placeth some speciall men over the Church, who by their office are to governe, oversee, visit, watch; so likewise for the better keeping thereof in all places, by the members, he hath given [b] authoritie, and laid dutie upon all, to watch over one another.

XLV.

1 Cor. 14. cha. Rom 12. 6. 1 Pet. 4. 10, 11 1 Cor. 12. 7. 1 Thes. 5. 17, 18, 19.

That also such to whom God hath given gifts, being tryed in the Church, may and ought by the appointment of the Congregation, to propheſie, according to the proportion of faith, and so to teach publickly the Word of God, for the edification, exhortation, and comfort of the Church.

XLVI.

Rev. 2. & 3. Chapters. Acts 15. 12. 1 Cor. 1. 10. Ephes. 2. 16. & 3. 15. 16. Heb. 10. 25. Jude vers. 19. Matth. 18. 17. 2 Cor. 5. 4, 5.

Thus being rightly gathered, established, and still proceeding in Christian communion, and obedience of the Gospel of Christ, none ought to separate for faults and corruptions, which may, and as long as the Church consists of men subject to failings, will fall out and arise amongst them, even in true constituted Churches, untill they have in due order sought redresse thereof.

And

XLVII.

And although the particular Congregations be diſtinct and ſeverall Bodies, every one as a compact and knit Citie in it ſelfe; yet are they all to walk by one and the ſame Rule, and by all meanes convenient to have the counſell and help one of another in all needfull affaires of the Church, as members of one body in the common faith under Chriſt their onely head.

1 Cor. 4. 17. & 14. 33, 36. & 16. 1. Matth. 28. 20. 1 Tim. 3. 15. & 6. 13, 14. Rev. 22. 18. 19. Col. 2. 6, 19. & 4. 16.

XLVIII.

That a civill Magiſtracie is an ordinance of God ſet up by God for the puniſhment of evill doers, and for the praiſe of them that doe well; and that in all lawfull things commanded by them, ſubjection ought to be given by us in the Lord: and that we are to make ſupplication and prayer for Kings, and all that are in authority, that under them we may live a peaceable and quiet life in all godlines and honeſty.

Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13. 14. 1 Tim. 2. 2.

XLIX.

The ſupreme Magiſtracie of this Kingdome we beleeve to be the King and Parliament freely choſen by the Kingdome, and that in all thoſe civill Lawes which have been acted by them, or for the preſent is or ſhall be ordained, we are bound to yeeld ſubjection and obedience unto in the Lord, as conceiving our ſelves bound to defend both the perſons of thoſe thus choſen, and all civill Lawes made by them, with our perſons, liberties, and eſtates, with all that is called ours, although we ſhould ſuffer never ſo much from them in not actively ſubmitting to ſome Eccleſiaſticall Lawes, which might be conceived by them to be

be their duties to establish, which we for the present could not see, nor our consciences could submit unto; yet are we bound to yeeld our persons to their pleasures.

L.

1 Tim. 2. 2, 3, 4. Psal. 126. 1. Acts 9. 31.

And if God should provide such a mercie for us, as to incline the Magistrates hearts so for to tender our consciences, as that we might bee protected by them from wrong, injury, oppression and molestation, which long we formerly have groaned under by the tyranny and oppression of the Prelaticall Hierarchy, which God through mercy hath made this present King and Parliament wonderfull honourable, as an instrument in his hand, to throw downe; and we thereby have had some breathing time, we shall, we hope, look at it as a mercy beyond our expectation, and conceive our selves further engaged for ever to blesse God for it.

L I.

a Acts 2. 40, 41. & 4. 19. & 5. 28. 29, 41. & 20. 23. 1 Thess. 3. 3. Phil. 1. 27, 28, 29. Dan. 3. 16, 17. & 6, 7, 10, 22, 23. b Matth. 28. 18, 19, 20. 1 Tim. 6. 13, 14, 15. Rom. 12. 1, 8. 2 Cor. 14, 37. 2 Tim. 4. 7, 8. Rev. 2. 10. Gal. 2. 4, 5.

But if God with-hold the Magistrates allowance and furtherance herein; [a] yet we must notwithstanding proceed together in Christian communion, not daring to give place to suspend our practise, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trialls and afflictions, not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters, yea, and our own lives dear unto us, so we may finish our course with joy: remembring alwayes we ought to [b] obey God rather then men, and grounding upon the commandement, commission and promise of our Lord and master Jesus Christ, who

as he hath all power in heaven and earth, ſo alſo hath promiſed, if we keep his commandements which he hath given us, to be with us to the end of the world: and when we have finiſhed our courſe, and kept the faith, to give us the crowne of righteouſneſſe, which is laid up for all that love his appearing, and to whom we muſt give an account of all our actions, no man being able to diſcharge us of the ſame.

LII.

And likewiſe unto all men is to be given whatſoever is their due; tributes, cuſtomes, and all ſuch lawfull duties, ought willingly to bee by us paid and performed, our lands, goods, and bodies, to ſubmit to the Magiſtrate in the Lord, and the Magiſtrate every way to bee acknowledged, reverenced, and obeyed, according to godlineſſe; not becauſe of wrath onely, but for conſcience ſake. And finally, all men ſo to be eſteemed and regarded, as is due and meet for their place, age, eſtate and condition.

Rom. 13. 5, 6, 7. Matth. 22. 21. Titus 3. 1 Pet. 2. 13. Epheſ. 5. 21, 22. & 6. 1, 9. 1 Pet. 5. 5.

LII.

And thus wee deſire to give unto God that which is Gods, and unto *Ceſar* that which is *Ceſars*, and unto all men that which belongeth unto them, endevouring our ſelves to have alwayes a cleare conſcience void of offence towards God, and towards man. And if any take this that we have ſaid, to be hereſie, then doe wee with the Apoſtle freely confeſſe, that after the way which they call hereſie, worſhip we the God of our Fathers, beleeving all things which are written in the Law and in the Prophets and Apoſtles, deſiring from our ſoules to diſclaime all hereſies and

Matth. 22. 21. Acts 24. 14, 15, 16. 1 Ioh. 5. 28. 2 Cor. 4. 17. 1 Tim. 6. 3, 4, 5. 1 Cor. 15. 58, 59.

and opinions which are not after Chriſt, and to be ſted-faſt, unmoveable, alwayes abounding in the worke of the Lord, as knowing our labour ſhall not be in vain in the Lord.

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1 Cor. 1. 24.

Not that we have dominion over your faith, but are helpers of your joy: for by faith we ſtand.

FINIS.